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J. E. CONANT, D. D.

Divine Dynamite

OR

Power from on High

BY

J. E. CONANT, D.D.

Evangelist

Author of "Why the Pastor Failed," "Is it Scholarly to Be Orthodox?" "Is Atonement by Substitution Reasonable?" Etc.

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PREFACE

The message of the following pages has been delivered in spoken address many times in the author's ministrations up and down the land, and it has been frequently called for in permanent form.

The reader will find the message more inspirational than doctrinal in form. While the aim is to be constantly true to the doctrine of the Holy Spirit's mission to and in the believer, the great desire of the author's heart is, that when the reader has finished reading he will be drawn to his knees to do such definite dealing with God about the fulness of the Holy Spirit's power in his life and service as shall result in his being driven of the Spirit to the lost about him with the message of salvation.

In yielding to the desire to have this message in permanent form, it is the author's prayer that the same Holy Spirit Who gave the message shall use it widely to create a hunger and thirst after God that can be satisfied only as one is filled by the Spirit with all the fulness of God.

Chicago, June, 1920. J. E. CONANT.

"And ye shall receive the power of the Holy Spirit coming upon you, and ye shall be witnesses unto me."—Acts 1:8.

Divine Dynamite

or

Power from on High

POWER is the great quest of the modern man. In every realm of human activity men are reaching out after it as a fever-stricken man reaches out after water. There has never been a time in all human history when men in all ranks of life seemed so insistent on getting power as they do today.

In the commercial realm men are driving their business by day and by night, on land and on sea, in summer and in winter, until they are fairly tumbling over one another in their scramble after the dollar, in order that they may gain commercial power.

In the political realm there are men who are taking their ease in our political parlors and basking in the favor of a long-suffering public, whose characters are so rotten that they would have been unfit to sneak down the back alleys of Sodom in the dead of night; and this is the price they have paid that they might attain to political power.

In the scientific realm men are digging into

the heart of the earth, they are diving into the depths of the ocean, they are penetrating pestilential swamps, and they are sweeping the heavens with their far-reaching telescopes, in their attempts to extract from nature her deepest secrets, and thereby attain to scientific power.

In the literary realm men are tarrying long over the literature of the centuries, the classics of the ages and the philosophies of the sages, in order that they may gain intellectual power.

And in the spiritual realm, from the humble mission hall to the stately temple, and from the secluded cloister to the grand and imposing cathedral, men of every shade of faith are seeking for spiritual power.

Is this quest right, or is it the disordered craving of a nature diseased and ruined by sin?

I answer in the light of the text, **This quest is right,** provided it be **for the power from on high**; for this power both saves and glorifies all other forms of legitimate power whatsoever. This alone is the **Divine dynamite** which is mighty to the pulling down of the strongholds of sin, self, and Satan. Indeed, the word "power" in the text is "dunamis" in the Greek, from which our word "dynamite" comes. And when a child of God once permits the power from on high to take possession of him, he becomes at once the **dynamite of God** for the blasting of the battlements of the enemy. The walls of Jericho are sure to go down before

those of whom God is permitted to have absolute control.

Now in the discussion of this vital theme, there are two or three lines of inquiry along which we will proceed.

I. THE NEED OF THE DIVINE DYNAMITE.

Is there need of the power from on high today? For answer, take a brief look at the conditions both outside and inside the church.

1. Glance at the Conditions in the World.

Look first at **human history.**

We all know, in a vague sort of way at least, that this world is the scene of the most terrific and crucial struggle of all worlds and ages.

Free moral agents, under a government like God's, are sure to arrive, some when, some where, at that one final moral question behind which it is impossible for a moral intelligence to go. That question behind which there is no question is this: **Is my will best, or is God's will best?** And when it has once been asked, it must be answered.

It has been asked on this little earth of ours, and all the intelligences of the universe seem to be engaged in arriving at the answer, with Christ leading on one side, and Satan leading on the other.

And it makes no difference whether we see the full meaning of the struggle or not, nor

whether the tides of battle may sway this way or that, **the fierceness of the battle never ceases.** For it has gone raging down across the pages of history until now, and it will continue to rage until it is forever settled that **God's will is best.**

But there have been times—some of the darkest of them in the later centuries of human history—when it seemed as though God was all but dead, and that Satan was carrying almost the entire human race to destruction.

Look next at **our age.**

It began by the coming of the Divine dynamite upon a roomfull of praying and waiting disciples, and its centuries have seen some of the most mighty and marvelous manifestations of God's grace and saving power of any age in human history. And yet, in spite of the fact that this is the age of the right hand of God's power, look at the situation today.

It is nearly nineteen hundred years since a little detachment of heaven's angelic choir stepped down to heaven's lowest doorstep and chanted in the ears of the amazed and awe-struck shepherds a little snatch of the hallelujah chorus from heaven's oratorio of a redeeming Messiah, as they announced His arrival by way of the Bethlehem caravansary; and yet, out of the sixteen hundred million people on the face of the earth, ten hundred million of them have scarcely even heard that God has a Son, or that He ever came to earth to die for man.

There are almost as many who are following

the Arabian camel-driver, Mahomet, as are following the meek and lowly Nazarene.

There are more people bowing down to chunks of painted wood and stone than are bowing down before the Son of the Living God.

And for a thousand years, in the very heart of this age, men were held in a spiritual darkness so dense as to rival the physical darkness of ancient Egypt, which was so dense it could be felt.

Look, again, at **our day.**

At the very time when men, in their insufferable pride, were lauding so-called human progress to the skies, that very nation in which the Reformation and the recovery from the Dark Ages began; that very nation which, because of that fact, was the most privileged of God in all modern times; that very nation which might have become the great world-missionary, and might have given the Gospel to all the inhabited earth;—that nation so far departed from the rediscovered Word of God, and so fully turned to the satanic doctrine of evolution, that she rose up in unsurpassed egotism and involved the most civilized and Christianized nations on earth in the most awful and excuseless war of all ages; and the very lands that might have been ringing with the good tidings of great joy through her heavenly ministry were soaked instead with the tears of the sorrowing and the blood of slain millions through her hellish malevolence.

And since the war the powers of perdition are increasingly destructive. Sunday is fast ceasing to be a holy day, and becoming increasingly a holiday. Amusements are becoming more and more unblushingly bad. Anarchy, nihilism, and lawlessness are rioting in every nation on earth. Crime, in spite of all the powers that be, is steadily on the increase. Social sins and shameful divorces are fast destroying the home life of the civilized nations of earth. The vast majority of the people have no use for the church, and never enter a church door from one year's end to another; while the church itself is fast losing out to the world, the flesh, and the devil.

What is the trouble? In the first century of this Age, the battlements of the enemy could not withstand the onslaughts of the church, but crumbled before her conquering arms until the whole known world had become evangelized. But in the twentieth century, the church is not only not advancing on the enemy, but the weak defenses she has tried to put up are fast crumbling before the onslaughts of the world. What is the cause of this alarming condition? It lies in the **lack of Divine dynamite!**

2. Glance at the Conditions in the Church.

Look first at the **increasing apostasy.**

The Reformation promised a church utterly surrendered to God and filled with His Spirit,

going forth with a completely recovered Bible to re-evangelize the earth; but the promise was not fulfilled. The impetus of that movement was spent before the church had gone much more than half-way to that goal, and for many decades past the drift has been set in the other direction. Spurgeon, even in his day, was broken-hearted over it, but in our day the church is swinging away from the faith so fast that it fairly makes us dizzy.

Members of our churches are drifting out into Christian Science, Russellism, New Thought, Theosophy, Spiritism, while whole sections of them slip back into the world again, until there are literally scores of thousands leaving our churches by the back door every year by lapse of church membership.

The infidelity that was outside the church in the days of Paine and Ingersoll is now inside the church in the form of the New Theology and the destructive Higher Criticism, until the whole evangelical church is being loosened from the faith of the fathers, and fast drifting into Unitarianism.

And the increasing popularity of the Social Service propaganda and the doctrine of salvation by character is fast turning the pulpits of the land, that once rang with the Gospel of salvation by grace alone, into forums for the exploitation of the products of Christianity in the place of the faith once for all delivered to the saints.

And now all the evangelical churches are being tied into one bundle in great "world-movements" that are headed by liberals and shot through and through with fundamental error, until it begins to look as though it will not be long before those who believe the fundamentals of the faith will either have to deny the Lord Who bought them, or get out of their denominations.

Look next at our **church services.**

When we meet on the Lord's Day, the atmosphere of our services is not so surcharged with the Divine Presence as to compel those who enter our doors to feel, "God is in this place!"

Our Sunday morning services are increasingly conventional, formal, and powerless; and as for our Sunday evening services, churches in increasing numbers are being compelled to give them up altogether, for lack of a congregation.

Our prayer meetings, in too many places, are little more than dull, dead, formal, and lifeless things, with increasingly small attendance and no power.

Even our revival meetings are too often little better than a travesty on the Day of Pentecost, with "converts"—if there are any at all—that become a millstone about the neck of the church, because they have never been born of God.

Look also at our **personal service for Christ.**

In our praying for the lost, vast numbers of church members know nothing whatever of that

old-fashioned "burden of prayer" with which our fathers and mothers were gloriously familiar. The best that most of the praying people can do seems to be to present to God their benevolent wish-so's and hope-so's; and as for the "prayer of faith," almost none even of those who are earnest Christians seem to know anything about it.

In our witnessing for Christ, all but a small handful in the average church are stark afraid to stand up in prayer meeting and tell their fellow Christians what God has done for them, and fewer yet ever think of bearing witness for God out in the world, where ringing testimonies count for most.

And in our work for lost souls, some one had it right when he said that only half the members of the average church ever go to church services, only half of those ever go to prayer meeting, only half of those ever take any part in prayer meeting, and only half of those are ever able to win a lost soul to Christ. The actual soul-winners in the average church are so few that it takes a fine-tooth comb to find them.

A prominent pastor, who, before he went to his Lord, was widely used of God in soul-winning, told me that one Sunday night he had seven respond at the close of the sermon, to the invitation to accept Christ. He asked several of his deacons to talk and pray with part of them, and lead them out into the light. But all those

deacons could do was to kill time while he went from one to another and finally led them all to an intelligent surrender to Christ. Could you have done any better than those deacons did?

Look, once more, at our **inner lives.**

Only here and there in the church can we find those who have entered into the life of victory in Christ, most of the Lord's people living an up-and-down life that resembles an intermittent fever more than it does a normal Christian experience.

We are perpetually yielding to our besetting temptations—to touchiness, temper, selfishness, jealousy, pride; and it is not the fruit of the Spirit but the works of the flesh that are most manifest in our lives. And when the enemy seeks to overwhelm and defeat us, the hand that held back the Red Sea for the escape of Israel from Pharaoh and his hosts does not seem to be there to hold back the power of Satan and make a way for our escape.

And as to our communion with God, most of us have to look back, and some of us a good ways back, when we seek to recall the brightest hours of our Christian experience, in spite of the promise that the path of the just shall shine **more** and **more** unto the perfect day. But instead of enjoying the brightest hours and the closest fellowship with God right now, as would be the case if there were not sin in our lives, most of us are compelled to confess to our condition in the lines of that hymn,

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?"

And when it comes to the testimony of our lives before a godless world, when lost men watch us live, instead of saying, "I would give anything if I could live a life like that," they say of many of us, "If that is the Christian life, I hope I'll never be unfortunate enough to become a Christian."

What is the trouble with the church today? Why is the church being filled with worldliness? Why are the unregenerate slipping into her membership? Why are our Christian schools being captured by rationalism and infidelity? Why are unsaved men standing boldly in our pulpits and denying the truth of the Lord Who bought them? The cause lies in the **lack of Divine dynamite!**

What is to end this appalling lack and satisfy this insistent need of the power of God? There is only one thing that can do it. **We must turn to the source of supply.**

II. THE SOURCE OF THE DIVINE DYNAMITE.

Where is the source of supply? Where will the needed power come from?

1. It Does Not Come from among Men.

But why not? On every hand man's power is accomplishing marvellous results, and what is to hinder his getting results here?

Well, if man can accomplish results in this realm, in what will we find it?

Is it in **eloquence?**

There certainly is power in eloquence. Brought up in a college town, I have many a time sat in the college chapel and listened to the most famous orators of a generation ago, as they appeared from season to season on the college lecture courses, and have time and again found myself utterly oblivious of time, and place, and surroundings, and have even at times found my emotions running over at the eyelids, as some orator has thrilled, and moved, and fascinated me by his masterful oratory. There is nothing in all the realm of nature, unless it may be music, that will move me more. There **is** power in oratory; such power that there is scarcely a human being who could not be brought beneath its sway. For oratory quickens the pulse-beat, literary charm exuberates the mind, and eloquence melts the emotions. **But the power we inquire for is not here.**

Then is it in **music?**

There is magic power in music. The music in **sounds** rippling forth from the fingers of the musician has as great a power over humanity

as the music in **words** flowing with liquid eloquence from the lips of the orator. What would the church have been in the past, and what would she be today, without music? All the music worthy of the name has been inspired by the church, and she has sung her victorious way down through a hostile world until this hour, winning her conquests in the thrilling atmosphere of rapturous music that will one day merge its inspiring melody into the song of Moses and the Lamb around the eternal throne. **But the power the church needs is not here.**

Then is it in **sociability?**

And there is power in sociability. If you were to make choice between a church that was formal, conventional, and unsociable, and one that was heartily genial, friendly and sociable, you would be drawn to the sociable church as sure as you are a normal human being. An unsociable church bears false witness to Him Who was the loving, sympathetic, and approachable Friend of sinners, and such a church will repel, where a warm-hearted and sociable church will greatly attract. There is power in sociability. **But the power we are seeking is not here.**

Then is it in **organization?**

There is indeed great power in organization. Without it in business, many a business man has been a failure, and with it, many a man has turned a small business into world-wide

trade. And it is sadly needed in the business of the church today. The great business of the church is to organize **all** the members to **take** the Gospel to **all** the unsaved in their field, for that is precisely the meaning of the Great Commission. It does not say to the unsaved, "Come ye out of all the community into our church and hear the Gospel preached;" but it does say to the Lord's disciples, "Go ye into all your field and preach the Gospel to every creature." There is no command for the unsaved to go to church **after** the Gospel, but there are plenty of commands for the church to go to the unsaved **with** the Gospel. But how many churches are organized to carry on that business? One of the proofs that the church is more than a human institution is the fact that she has succeeded, even as well as she has, with such a lack of organization for the carrying on of her business as would drive any business house on earth to the wall in six months. And when a church even approaches an organization for the taking of the Gospel to all the lost in their field, what an amazing power in the world it becomes at once. **But the power God promises is not in organization.**

Then is it in **money?**

There certainly is power in money. We are in the habit of thinking that none of the work of the church could go on—yes, that even the church herself could not go on—without money. You certainly would not have your church

building in which to preach the Gospel if it were not for money. You could not support a pastor, you could not hold church services, you could not help the missionaries to take the Gospel to the heathen without money. Money has such power that it is thought to be the all but indispensable thing in the work of the church. **But the power we are looking for is not here.**

No, it is not in any of these things, nor in any others like them, nor in all of them put together.

Then where is the source of the power we are seeking?

2. It Comes from God Alone.

For it is that **Divine dynamite** that took possession of the waiting one hundred and twenty in the upper room on the Day of Pentecost, filled them with power, set them on fire, loosened their tongues, broke up their prayer meeting, drove them out among the lost, and set them to witnessing, in other languages, to the wonderful works of God.

It is that power that conquered the passions, prejudices, and pride of a God-hating world, overthrew ancient systems of faith, and swept aside all opposition, until the whole then known earth had been evangelized, as the endued disciples went on through the first century turning the world right side up for God.

It is that power that enabled them to transcend all the political power of pagan Rome, make continuous conquest over all opposition, and steadily propagate a faith that is utterly against all the insistent demands of the natural heart of man, until the Gospel had penetrated even to Cæsar's household.

It is that power that enabled them to bring the philosophers of Athens and of Greece to the faith that the Light of this world is a rejected and crucified Jew, and that what He said was the only wisdom the world had ever heard from human lips.

It is that power in which they went to the worshippers of Isis and Osiris, of Thor and of Woden, of Jupiter and Apollo, and brought them to the faith that the only God Who could save was a despised Galilean Carpenter, Whom His own nation refused to believe in and put to death as an impostor.

It is that power in which they made the shameful cross the means of conquest and of victory, when to even speak the word "cross" was such a disgrace that those who dared to do it were ostracised from the circles of polite society.

But it is **power** we are talking about, not **influence.**

The Son of God Himself had no influence. He didn't have influence enough to keep off from a malefactor's cross nor out of a malefactor's grave. But, thank God, there was power

enough, even after they had put Him in a grave, to eternally burst the bands of death, and bring Him forth from the tomb leading captivity captive and giving gifts unto men.

The disciples had no influence. They didn't even have influence enough to keep out of jail. But there was power enough, even though they were jailed, to let them loose again, and keep them doing the very thing for which they were jailed.

The early church had no influence. And everything was against them, no matter which way they turned. They had no prestige, no social standing, no money, no buildings, no priesthood, no press, no history, no literature, no universities, no learning—**nothing** but the **power from on high**; and yet, lacking everything we count essential to success, and having only the **Divine dynamite**, they went on from conquest to conquest until the Gospel of the despised and crucified Jew had literally transformed the earth and changed the history of nations.

But look at the church today! She has great wealth, fine buildings, entrancing music, popular preaching, social standing, mighty universities, unlimited literature, commanding influence, **but no power.**

She is rich and increased in goods, and thinks she has need of nothing, and knows not that apart from the power from on high she is

wretched, and miserable, and poor, and blind, and naked.

She is trusting in **human mechanics**, and imagines she has no need of the **Divine dynamics.** She relies on what great sociability, superb organization, entertaining services, sensational preaching, special attractions, and social service will do, and is forgetting to rely on what the Gospel of a crucified, risen, and coming Saviour will do, when preached in the Holy Spirit sent down from heaven.

This is why the church is slowly dying under the curse of increasing multitudes in her membership who are like the rivers that flow into the Arctic Ocean—frozen at the mouth. There are already in the church too many frivolous tongues, hot-tempered tongues, gossiping tongues, tattling tongues, slanderous tongues, lying tongues, but, oh, how few are the flaming tongues of testimony that are bearing witness, in the power of the Spirit, to Him Who died that men might live!

But the God of Pentecost is not dead, and twentieth-century Christians are sure to repeat first-century history, and give testimony to Christ in first-century power whenever they are willing to surrender to God and let Him turn the power on. For an empowered Christian simply **cannot** keep still about the Son of God.

Sit down at a pipe organ and put your fingers on the keys. There is as much air in the organ as there is in the room around it, but it

refuses to speak. Why? Because the power has not been turned on. The organ has the air within it, but it is not empowered by the air.

Now turn the power on, and let the organ become air-filled, and it fairly groans for a chance to speak. Touch the keys, and instantly it speaks forth in a voice of melody and sweetness.

And you do not speak in power for Christ because you are not filled with power. You have the Spirit, if you have been born again, but you have not been filled with the Spirit, and so whenever you try to say something for Him it is like working a force pump in an empty well.

But once let God turn the power on, and if you try to keep still you will be like Jeremiah when he tried the same thing. For he said, "I will not make mention of Him, nor speak any more in His name. But **His Word was in my heart as a burning fire shut up in my bones,** and I was weary with forbearing, and **I could not stay.**" Neither will **you** be able to stay when God has turned His power on, and filled you with His Spirit.

God has no interest in our mechanics. He isn't looking for methods, He is looking for **men.** He isn't after our plans, He is after **us.** He isn't calling for our talents or our possessions, He is calling for **ourselves.**

And then when He gets absolute possession

of us, He will use what we have in our hands, as He did the sling of David, to break the power of the enemy, and put to flight the hosts of darkness. And pouring out His power, not through oratory, but through the orator; not through music, but through the musician; not through sociability, but through sociable men and women; not through organization, but through His people; not through money, but through those who use it in His Name, and thereby transforming the powerless into Divine dynamite, He will use them, by means of what they have in their hands, to blast the defenses of the enemy, and drive the powers of darkness before His conquering arms.

Now we have reached the point where we can discover how the power from on high flows through the channel of surrendered disciples. This brings us to the last point of our inquiry.

III. THE OPERATION OF THE DIVINE DYNAMITE.

How does this power, of which God alone is the source, operate through His surrendered people?

1. Power Possesses Us.

Some people ask the question, How can I get possession of this power? That question is wrong end to. You can never get possession of this power.

For the power of God is not some subtle, all-pervasive, impersonal influence, like gravitation. **Power is a Person.** Power is the **Holy Spirit Himself.** And so God cannot hand power out to us apart from the Person of the Spirit, as goods are handed out over a counter and taken away and used by the buyer.

Neither is power some mystic and mysterious Divine force proceeding from the Father, as electricity proceeds from the dynamo. It is this conception of the third Person of the Trinity that causes some Christians to pray, "Oh, Lord, pour out thy Spirit upon us, that it may bless us," and so on. There are two glaring blunders in such a prayer. The Holy Spirit is **here**; He **was** poured out on the Day of Pentecost, and has never left. And He is not "it" any more than God or Christ are "it." He is a Person, as much as God and Christ are Persons.

And so it is impossible for us to possess power. If there is to be any power manifest in our lives, **Power must possess us.** Some people think there are certain favored ones who have been granted a monopoly on God. But the truth is the other way around: **God has a monopoly on them.** And it is the immeasurable privilege, not of the favored few, but of **whosoever** will give God the utter control of his life, to be possessed by Power.

Listen to an Old Testament illustration of it. The enemy of Israel must be defeated, and

God finds Gideon ready to be used. And so, according to a close, literal translation of the passage, "The Spirit of the Lord clothed Himself with Gideon." That is, the Holy Spirit put Gideon on as a suit of clothes, and wherever the Spirit went, Gideon went; and whatever movements the Spirit made, Gideon bent to those movements; and the Spirit was the **acting Personality** in all that Gideon did.

Listen to a modern illustration of it. In an eastern State there is an old cannon in a public park that has been wound with ten miles of copper wire, and turned into one of the most powerful magnets in the world. When demonstrations of the power of the magnet are made, a soldier stands at the muzzle of the gun and the electricity is turned on. Instantly spikes, bayonets, and pieces of metal in endless variety, and even cannon balls that he could not lift become attached to his person. But he does not possess the magnetism; **the magnetism possesses him.** And so it is not the man that draws the metal, but the magnetism possessing and working through him. The instant the magnetism is cut off from his person, that instant every piece of metal drops away from him, for the power is not in him, but in the magnetism that possesses him.

If a man can be so empowered in the natural realm when possessed by a blind, impersonal force proceeding from a dynamo, is there

any limit to what may be done in the spiritual realm through the man who has the Dynamo inside?

And when the Spirit takes possession of us, we shall know it by evidence that is unmistakable. The evidence is not in some burst of ecstasy, some thrill of emotion, or some overwhelming experience. These things can be too easily counterfeited. All kinds of thrills and emotions await us on every hand. There are plenty of thrills at the card table, in the theatre, on the dance floor. There are many thrills in the latest novel, the news of the day, or the gossip over the back-yard fence. There are still other thrills in the church service that may come to us by way of impassioned oratory, entrancing music, or an appeal to the emotions. At the close of a service in Philadelphia in which I had spoken on the theme of this message, a lady came to me with what she intended as a compliment. She said, "As you were speaking, I felt thrill after thrill go over me." I tried not to show the disappointment in my face as I lifted my heart and said, "Oh, my Father, is that all that message did? Give me such a Divine enabling that my messages will produce **action**, not thrills." A thrilling experience, no matter how wonderful, is never the divinely given evidence that we are possessed by the Holy Spirit. Experiences are sure to come to Spirit-filled Christians, not only of joy, but also of suffering, as they engage in the

work of intercession for the lost; but **experiences**, no matter of what kind, are never an evidence that we have been filled with the Spirit.

But there **is** an evidence that cannot be counterfeited, by which God confirms to us the empowering of the Spirit. And that evidence is infallible, for it is found in the never-failing **result** that the empowering produces. We may know with utmost certainty whether we have been empowered by the Spirit or not, by the presence or absence of this result. And we know what this result is from the words of Christ Himself, when He says, "Ye shall receive the power of the Holy Spirit coming upon you, and ye shall be **witnesses unto Me.**"

Ah, that's it! **Witnesses.** It makes no difference what **experiences** you have had; if the craving for reaching lost men for Christ is not the all-consuming passion of your life, don't tell me you have been empowered by the Spirit. I cannot believe you. The evidence isn't there. If you would count it a great joy to go any distance to a camp-meeting, a convention, or a Bible conference, but would count it a disappointment and a hardship to stay away from such a gathering that you might accept a sudden opportunity to win your next-door neighbor to Christ, your profession that you have been endued with the power from on high **isn't worth the breath you make it with.** The one

who is filled with the Spirit finds infinitely more attraction in lost souls than he can find in sermons, songs, or services, attractive and necessary as they may be. Indeed, when he attends a service and listens to a sermon, its value to him will be just in proportion as it can make of him a more successful soul-winner.

A young lady came into the study in one of my pastorates, and said she wanted to know how to be filled with the Spirit.

I said, "Why do you want to be filled with the Spirit?"

"Well," she said, "you know I have a fierce temper, and very frequently it gets control of me, and I say things, and then I get into a very unhappy state. I want to be filled with the Spirit so I may be happy."

"But," I answered, "Christ said that the empowering of the Spirit was for the purpose of making us **witnesses** unto Him, and that means that He fills us with the Spirit in order to make us soul-winners. The Spirit does not fill us so we may be happy, but so that we may be enabled to win lost men to Christ."

But witnessing is not all there is of this evidence. We will be witnesses **unto Christ.** There are too many in our churches now who are witnessing unto their denomination, their doctrines, their ordinances, their church standards, their programs of service, their wonderful experiences, but too few who are witnessing

unto Christ, and passionately seeking, by lifting Him up, through life and lip, to win the lost to Him.

Dr. Alexander Duff, that veteran missionary to India, went home to Scotland to die. In great feebleness he stood before the Scotch Presbyterian Assembly, and pleaded for missionaries for India. In the midst of his appeal he fainted, and was taken into another room. After physicians had worked over him for some time, he finally recovered consciousness, and when he realized where he was, he said,

"I didn't finish my appeal; take me back and let me finish it."

But they told him he could do it only at the peril of his life.

He said, "I'll do it if I die."

So they led back that white-haired veteran into the Assembly hall, and as he appeared at the door, they all sprang to their feet as one man to greet him, and then sat down and listened in tearful and breathless silence to that grand old hero of the cross.

With trembling voice he said, "Fathers and mothers of Scotland, is it true that you have no more sons to send to India? There is money in the bank to send them, but where are the laborers who will go into the field? When Queen Victoria calls for volunteers for her army in India, you freely give your sons, and say nothing about the trying climate of that land. But when the Lord Jesus calls for volun-

teers, you say, 'We have no more sons to give.'"

Then turning to the Moderator of the Assembly, he said, "Mr. Moderator, if it is true that Scotland has no more sons to give to Christ for India, then, although I lost my health in that land and came home to die, I will be off tomorrow, and go back to the shores of the Ganges and lay my life down as a witness for Christ, to let them know that there is at least one Scotsman who is ready to die for them."

What was the matter with Alexander Duff? Was he an irresponsible fanatic? Or had he gone clean crazy?

There was nothing the matter with him. He was simply **filled with the Spirit,** and his **passion for lost souls,** putting their salvation **above his own life,** was the evidence. This is the one evidence that a man is filled with power from on high that cannot be counterfeited. So do not imagine you are filled with the Spirit if you are not possessed by this same passion for lost men.

Oh, child of God, it is not an **experience** you need, it is **power**—power to reach the lost for God. And **Power is a Person,** not a thrilling emotion. And so what you need is more than a blessing, it is **the Blesser;** it is not simply a baptism, it is **the Baptizer;** it is not santification, but rather **the Sanctifier;** it is not holiness so much as it is **the Holy One.** For when you

are possessed by Christ, **all He is will fill you,** and **He Himself** will be in you your **character** for daily living and your **power** for daily service. **He Himself,** in His indwelling through the fullness of the Spirit, **is made unto us sanctification.** Our sanctification is a **Person** rather than an **experience.** So be not content with a blessing. Don't stop short of being utterly possessed by the Blesser Himself, through the filling with the Spirit, for only so will there be in your life an ever-flowing fountain of power for reaching the lost for Christ. And don't take any experience, however wonderful, as the final evidence that you are filled with the Spirit, but watch for the operation of the saving power of the Indwelling One, which is certain to be manifest in answer to your **obedient faith.**

2. Power Uses Us.

When we are possessed by the Spirit, we are usable by God—**and He never fails to use us when we are ready.**

He looked down at the darkest hour of this age and saw Martin Luther ready to be used, and forging him into a red-hot thunder bolt of spiritual fervor He hurled him against the error, darkness, and superstition of Apostate Rome, and the Reformation was born.

He looked again and found John Knox on his face crying, "Oh, God, give me Scotland,

or I die," and freeing that land from the grip of "Bloody Mary" He sent His surrendered servant forth as a flaming torch of evangelistic zeal, and used him mightily for the saving of men.

He looked again and found the Wesleys and Whitefield, and filling them with the Divine dynamite He used them for blasting out the dead formality and exclusive selfishness of a lifeless and non-missionary church, and the modern revival and missionary movements were born.

He looked again and found Charles G. Finney yielded and ready, and filling him with such a passion for lost men as none but the God-possessed ever know He used him mightily in the Great Awakening of '57 to '60, until there were such scenes of mercy and salvation from one end of this land to the other as will be the cause of thanksgiving among the ransomed as long as heaven shall last.

He looked again and found Dwight L. Moody longing for God to show the world what He could do through one man who was utterly yielded to Him, and filling him with power from on high He set such mighty streams of blessing flowing through his life as are destined to bless the world increasingly until the Lord comes back to reign.

It was this same power using men who were ready that wrought such wonders of grace in New York in 1831. A committee of Christian

men went to the lessee of old Chatham Street Theatre and said they would like to buy the lease of the theatre.

The owner of the lease said, "What do you want it for?"

They replied, "For a church."

"For wh-a-a-t!" exclaimed the owner.

"For a church," they said.

"All right," said the owner, "you may have it, and I will give you a thousand dollars to help you on in your work."

Then Arthur Tappan stepped to the stage of the theatre as the actors were closing their morning rehearsal and said, "There will be preaching here tonight on this stage," and then gave out and sang with such people as were there, that old hymn:

"The voice of free grace cries,
Escape to the mountain,
For all who believe Christ
Has opened a fountain."

Then they turned the bar-room into a prayer-meeting room, and there were eight hundred present at the first meeting. And for seventy successive nights there were such scenes of heart-broken repentance and Divine forgiveness as shall never be forgotten unto the ages of the ages.

It was this same power that was manifest in the Great Awakening of '57 to '60. An awful

financial panic had thrown this nation helpless upon her face before God, and men everywhere cried for Divine help.

Engine-houses, ware-rooms, factories, museums, and hotel parlors were opened for prayer and preaching.

New York legislators met at half-past eight in the morning, in the room of the Court of Appeals in the Capitol at Albany, and held a meeting for prayer and praise.

Fishermen knelt among their nets and sailors among their hammocks, quarrymen knelt among the rocks and weavers among their looms, school teachers knelt among their classes and waiters among their tables at the close of the day's work, and called on God for His saving grace, until salvation spread from the Atlantic to the Pacific, and from the Great Lakes to the Gulf of Mexico.

The captain of a ship coming into New York harbor reported that he and all his crew had been converted to God after they left New Orleans.

A noon-day prayer meeting in Jayne's Hall, Philadelphia, wired Fulton Street prayer meeting in New York, and asked, "What hath God wrought?" and the answer came back, "Two hundred souls saved in our meeting today."

And all up and down the land men cried for mercy, until it became impossible to keep the count of the scores of thousands of lost men

and women who crept on bended knee into the presence of a redeeming Christ and received the forgiveness of sins.

It was this same power that was present when Dr. J. Wilbur Chapman went, as a young man, to his Philadelphia pastorate. After his first service an old man came hobbling down the aisle on a crutch, and said there were some who were afraid he was too young to succeed. "But," he said, "there are four of us who went on our knees and signed a pledge that every day you are pastor of this church we will pray for you."

Dr. Chapman saw the four grow to ten, then to twenty-five, then to fifty, then to a hundred, then to two, and three, and finally to four hundred men. And many a Sunday morning he would be on his knees with four hundred men, and they would pray, "Oh, God, bless our pastor today. Make him a soul-winner. Enable him to preach in the power of the Spirit." And when he stood up to preach, he saw before him four hundred men who would die for Jesus Christ and for him. And so it is no wonder that over twelve hundred found Christ and came into the church during his pastorate, the majority of them being men.

And it is this same power that is continuously reaching hundreds of the lost through the Spurgeon Tabernacle in London, Paul Rader's church in Chicago, Dr. W. B. Riley's church in Minneapolis, Dr. Mark A. Matthews'

church in Seattle, and many others throughout Christendom.

Are you ready to yield to God and let Him turn the power on? The hour is dark; the apostasy grows; and it seems as though God were calling as never before for those who will go with Him into the final conflict of this age.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling;
To be living is sublime.

"Hark! the waking up of nations;
Gog and Magog to the fray;
Hark! what soundeth is creation's
Groaning for the latter day.

"Will ye play, then? Will ye dally
With your music, with your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.

"Worlds are charging, heaven beholding;
Thou hast but an hour to fight.
Now, the blazoned cross unfolding,
On! right onward for the right.

"Oh, let all the soul within you
For the truth's sake go abroad.
Strike! let every nerve and sinew
Tell on ages, tell for God."

History tells us how Napoleon planned his masterly campaign to defeat the Austrians at Marengo.

On the 20th of May he was on the heights of St. Bernard. On the 14th of June, after working awful havoc among his foes, and having sent Desaix forward on the right, he advanced to consummate his plan of campaign.

But Desaix was hindered by the suddenly swelling waters of the River Po, and Napoleon was compelled to stand on the field of battle and see his old guard giving way.

Just as the day was lost, Desaix came sweeping across the field at the head of his forces. He had with him a little drummer boy he had picked up on the streets of Paris.

As the column halted, Napoleon shouted to the boy, "Beat a retreat." But the boy never stirred.

Again Napoleon shouted, "Gamin, beat a retreat!"

The boy stepped forward, and gasping his drum sticks a little tighter, he said, "Sire, I don't know how. Desaix never taught me that. But I can beat a charge. Oh, I can beat a **charge** that would make the **dead** fall into line. I beat that charge once at Mount Tabor; I beat it at the Bridge of Lodi, and I beat it at the battle of the Pyramids. Shall I beat it here?"

Napoleon turned to Desaix, and said, "We are beaten; what shall we do?"

Desaix said, "Beat them! There is time

enough yet to win a victory. The charge! The old charge of Lodi and the Pyramids!"

And a moment later, following the gleaming sword of Desaix and the furious roll of the boy's drum, his forces swept down on the hosts of Austria, drove the first line back upon the second, and the second upon the third, and though many of them died, the line never faltered. And when the smoke of battle cleared away, the boy could still be seen in the front of the line, beating his furious charge.

Oh, hosts of the living God! By the sweeping victories of the early centuries and the decreasing conquests of modern days; by the appalling crisis of a badly-weakened church and a fast-advancing world; by the tragic cries for deliverance arising from millions whom Satan has taken captive at his will; the nail-scarred and blood-stained Son of God is thundering the challenge to His battered and retreating army to accept the unconquerable re-enforcement of **Power from on high,** unsheath the Sword of the Spirit, which is the Word of God, and **advance to conquest** in the strength of that Almighty Arm that never knew defeat! There are too many victories inscribed on His banners for His army to falter and flee when the day grows darker! Hosts of the God of battles, follow Him who knows not **how to retreat, and on with the charge!**

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